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The book is an excellent aid to the study of Augustinianism and Semi-pelagianism, and casts special light on their early forms.—FRANKLIN JOHNSON.

Die Entstehungsgeschichte des Monothelismus nach ihren Quellen geprüft und dargestellt. Von Dr. G. Owsepian, Archidiakonus in Etschmiadzin. (Leipzig: Druck und Verlag von Breitkopf & Härtel; pp. 56, 8vo; M. 1.) This monograph is written under advantageous circumstances. Our author, as an Armenian churchman, is a Monophysite, and to a Monophysite, *auctore teste*, Monothelism comes easily. He is also a dignitary of Etschmiadzin, the apostolic metropolitan city of his communion, and rich in antiquities, a situation which has enabled him to add to the documents found in Migne and Mansi others less known to western scholarship, and some not previously edited. By a collation of these he has fixed four chief dates in the development of Monothelism: A. D. 616—"früheste und sicherste Datum"—that of a letter of Sergius containing his earliest extant reference to the Monothelite terminology; A. D. 622 and 626, those of meetings between the emperor Heraclius and noted Monophysite leaders; and A. D. 633, that of the council of Karin (Theodosiopolis), in which the Armenians formally attached themselves to the Chalcedonians. On several points he takes successful issue with Walch and Hefele. A chapter descriptive of the condition of the Byzantine empire prior to the Monothelite agitation contrasts pleasingly with Gibbon's narrative. The "Charakteristik" of Sergius found in the last chapter is a masterpiece of character-painting in miniature. A few printer's errors occur, some in the Greek extracts, and some, like Severius (p. 41) for Severus, in the author's text. History is articulated upon chronology. Hence the worth of a production such as this.—ROBERT KERR ECCLES.

Die ewige Wahrheit der Religion Jesu. Von Wilhelm Brückner. (Karlsruhe: G. Braun'sche Hofbuchhandlung, 1898; pp. iii+104; M. 1.80.) That genuine Christianity consists in the thoughts of Jesus himself, concerning the great problems of human life in its relation to God and destiny, rather than in the thought of the church regarding his own nature and origin, ought by this time to have become an axiom in Christian theology; yet even to this day it fails of complete acceptance. The essence of Christian discipleship lies in the fulfilment of the apostle's prayer that the same mind be in us which was also in Christ Jesus; the message is more important than the lineage or the

credentials of the messenger. To call Christendom back to the mind of Christ is the object of Brückner's noteworthy little book.

After a critical discussion of the sources, in which priority and decisive authority are ascribed to the gospel of Mark, the author enters upon a careful study of the cleansing of the temple, which he concludes to have been an act of the highest significance, symbolizing the unalterable and fatal opposition of the spiritual thought of Jesus to all priestly and sacrificial forms. The seed and harvest parables teach the secret understanding naturally existing between the soul of man and the truth of God, by virtue of which the kingdom of God develops in humanity, as enlarging knowledge and experience make it more susceptible to the eternal spirit. "The religion of Jesus is the gospel of the love of God and the kingdom of God."

Although one is inclined to demur occasionally at the author's exegesis, and wonder whether he has not found in unlikely texts treasures of his own hiding, the tone of the book is exceptionally pure, and the tendency it exemplifies is full of promise.—W. W. FENN.

Das Heil der Welt nach den Hauptstellen der heiligen Schrift in ihrer geschichtlichen Bewährung dargestellt von J. Piening. (Calw und Stuttgart: Vereinsbuchhandlung, D. Gundert, 1898; pp. 568; M. 2.40.) The book is intended for devotional reading. Its short chapters are expositions of the great texts that have been pillars of Christian faith and life in all times. The chapters are not, however, isolated meditations, but are built up into a doctrinal whole in three parts: *Unser Unheil*; *Der Heiland*; and *Das Heil im heiligen Geiste*. We quote these titles in German, because the characteristic play upon the words is lost in English. The main peculiarity of the book is that it consists almost entirely of historical and biographical anecdotes and quotations, pleasantly woven together, and furnishing historical evidence for the power of the texts. This method does not strike as deep a note as the heart-utterance of a single mind, but it brings up the great cloud of witnesses and strengthens the consciousness of the church universal.—W. RAUSCHENBUSCH.

The Significance of the Westminster Standards as a Creed. An Address Delivered before the Presbytery of New York, November 8, 1897, on the occasion of the celebration of the two hundred and fiftieth anniversary of the completion of the Westminster Standards, by Benjamin B. Warfield, Professor in the Theological Seminary at